F 747 to be humane. This is shown by a growing number of articles in the Egyptian Press, as well as by, for instance, a recent film-production entitled *Asifa 'ala-l-Rif* (Storm over the Village), which deals courageously with the problem of the fellah and his masters.

E F 565 747 It is none the less clear that the educated classes have neglected their responsibilities. They have turned away from the masses and devoted themselves to politics, literature, or European travel. They have been self-centred or, as some would say, unpatriotic enough to keep their culture and their wealth strictly to themselves. It is true that every now and again from their ivory tower they have commended enthusiastically the earthy qualities of the fellah, but they have never done much to help him. The occasional meetings of the governing classes with the fellaheen have something theatrical about them, and what is theatrical is obviously not real.

E F 747 184 A member said lately in the Chamber "In this country, when a Prime Minister visits a village, he is accompanied by an escort of some three hundred soldiers, not to mention officers and high officials. Under such conditions he cannot get into touch with the people of the place or find out what they really need" (**). The honourable member went on to suggest that ministers should find out for themselves the true state of the people.

F 183 185 748 Thus the fellah, like a neglected child who grows up without thinking or learning anything, has remained rooted to the ground. The earth has stopped him from sinking yet lower ; it has preserved and sustained him, but it could not elevate him. The essential need of the fellaheen is to be awakened and revived to their heritage of humanity.

This is the task of the upper classes, and especially of those who are most concerned with the land : landowners, agricultural engineers, and all who live in the country or visit it in the course of their work, such as merchants, bank-employees, and Government officials. These people should no longer confine themselves to economic administration or political relations with the fellaheen, but should also make an effort to create disinterested human contacts. This is the only way to do any good. It is noticeable how much encouragement the fellaheen derive from the simplest of visits to our village schools by notables or townspeople,

provided these show real cordiality and interest and have come to see the fellaheen for their own sake. 183 185

The same task belongs, by virtue of their very function, to teachers and ministers of religion, who enter more deeply into the life of the village. Whoever assists them in their work shows the most intelligent form of patriotism. 748

The wives and daughters of landowners are also specially called to this task. One young girl of good family who spends her holidays in the country and is sensitive to the people's needs has been able quite alone to gather all the fellaheen of the *'ezba* and, by telling them stories every evening, to educate them and generally raise their standards. This is true feminism at work. [538]

The essential problem, then, is to undertake and carry through a task of education and enlightenment, which is more a matter of personal understanding and personal service than of committees, speeches and official decrees.

The only thing that can awaken without exciting, help without weakening, free without uprooting the fellaheen is a socially-minded and altruistic spirit in the upper classes. It is from above that a beginning must be made.

There could be no fitter conclusion to this book than a quotation from the great Pope Pius XI (*1):

"Your duty is to afford the worker both material and spiritual help : material help, by so acting that not only legal justice may work on his behalf, but also social justice; that is to say, that he may benefit from all those institutions that have as their aim the betterment of the conditions of the working classes : spiritual help, by giving them the aid of religion, without which they will live immersed in a brutalising and degrading materialism .... There are millions of human beings living in conditions so pitiful and so wretched that they do not even enjoy the minimum of well-being necessary for the preservation of human dignity." 121

[page 160 is blank]